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ARR. IX.—*Assyrian Texts Translated.* By H. F. TALBOT, Esq.

### THE NAKSIII RUSTAM INSCRIPTION OF DARIUS.

THIS important inscription was published by Westergaard, in the "*Mémoires de la Société Royale des Antiquaires du Nord*," Copenhagen, 1844, where it is given in Plate XVIII.

Since that time, however, a more perfect copy has been obtained by Tasker, and from these materials Sir H. Rawlinson has given a restoration of nearly the whole inscription, accompanied by a Latin translation,<sup>1</sup> and the transcription of the Cuneiform into Roman characters.

The first part of this translation (which I believe was made some years ago for the Royal Asiatic Society) is quite satisfactory; but the latter part is imperfect.

It appears that Darius there addresses some advice or commands to the Persians who shall live after him in future times; but what he says is rather vague and obscure.

It is, however, extremely probable that all parts of this fine inscription contained clear and weighty statements; if we could only arrive at the true decipherment of them. I have, therefore, ventured in the following pages to offer a new translation of the latter part of the inscription; the general meaning of which, in my opinion, is nearly as follows. Darius, after giving a long list of all the nations whom he had conquered, then says, "that he had reduced them to such entire obedience and subjection to his will that they did whatever he told them, and even desired whatever he desired." He then (as is the case in many other of the Cuneiform inscriptions)<sup>2</sup> addresses the king who may reign after

<sup>1</sup> I have not seen any other translation of this interesting inscription.

<sup>2</sup> See, for instance, line 105 of the Behistun inscription, where Darius says: "*Mannu atta, sar, sha billa arki-ya.*" *Whoever thou art, O king, who shalt reign after me!* and then he goes on to give him advice.

him, thus: "If ever these nations whom I have subdued shall once more rise up in rebellion against thee, then, O king, my successor on my royal throne, I charge thee to assemble the whole force of Persia, and instantly to crush the rebels."

This appears to me to be a sentence not unworthy of the rude barbaric vigour of Darius and his times. Whether it is the true meaning must be left to the judgment of others. I shall offer a careful analysis of the text, showing the grounds upon which my version is founded.

#### THE INSCRIPTION TRANSCRIBED INTO ROMAN CHARACTERS.

Him rabu Ahurmasda, sha shamie u kiti ibnu, u nishi ibnu: sha tuki ana nishi iddinnu: sha ana Darius sar sha sarin madut ibnu. Anaku Darius sar rabu: sar sarin: sar mati sha kharkhar lishan gabbi: sar ebgar rukta rabita: pal Vastasp Akhamanisia: Parsaya tur Parsaya.

Darius sar igabbi: as itzmi sha Ahurmasda, anniti mati sha anaku asibat, elat mat Parsu. Anaku as eli sun sha aldaku mandatta anassi inassun: sha lapani-ya-attua iggabu-assun ana apus-su, ibbussua, u dinat attua ikaslu.

Madaya: Nuvaki: Partu: Arimu: Bakhtar: Sukdu: Khuv-risma: Zaranga: Arukhattia: Satgusu: Kaudari: Indu: Nammirri Humurga: Nammirri Karbul suti-sun raphua: Babel: Ashur: Arabi: Mitsur: Hurasda: Katpadukka: Saparda: Yavannu mati gimirri, sha akhi ulluya sha marrata bit iskuduru: Yavannu shanutu, sha mugimat as reshdu-sun meu: Buda: Kusu: Issidu: Kusa.

Darius sar igabbi: Ahurmasda ki imuru mati anniti nikra-ma, "Ana sibbi akhati sumukhu arki ahaku iddannu assinati." Va anaku as-eli-sin ana sarut optivas. Anni anaku sar, as itzmi sha Ahurmasda, anaku as ashri-sin valtisib sinati. Va sha anaku agabu, assinat ibbussua: tsibbu sha anaku tsibaka.

Va ki tagabbu umma: "mati annita ikishua ikitashua sha Darius sar zir . . . . . sun amuru, sha guza attua naka, as sibbi tamasik sunuta. As tamisu yim ildakka sha amilu Parsaya ashmar-su ruku yallik. As tamisu yim ildakka shanshu Parsaya ruku valtu bit-su shalut inasu's.

Darius sar igabbi: haga gabbi sha atasu, as itzmi sha Ahurmasda etibus. Ahurmasda itsi idannu adi-eli-sha haga ebus. Anaku Ahurmasda litzur anni lapani mimma bishi, u ana biti-ya, u ana mati-ya: haga anaku ana Ahurmasda etirik: Ahurmasda liddinnu!

Ansh! sha Ahurmasda wetahama as-eli-ka la inarru's.

#### TRANSLATION.

The Chief of the gods is Oromasdes, who created heaven and earth, and created mankind: who gave to men their various fortunes: who made Darius the king of many kings. I am Darius, the great king of kings, the king of the nations of every various tongue: the king of the wide and vast world: the son of Hystaspes the Achæmenian: a Persian, the son of a Persian.

Darius the king says: These are the nations, besides Persia, which I reigned over by the help of Oromasdes. And whatever tribute I commanded them to bring, they brought it. And whatever from me was told to them to do, they did so. And all my laws they observ'd. Media: Susia: Parthia: *Aria?*: Bactria: Sogdia: Chorasmia: Zarangia: Arachotia: Sattagydia: Kandaria: India: the Namri: the Amurgi: the Namri who wear gloves on their hands: Babylonia: Assyria: Arabia: Egypt: Armenia: Cappadocia: Saparda: the Ionians of all the tribes who have fixed their dwellings on the hither side of the sea: the other Ionians who wear helmets on their heads: the Budians: the Kusu: the . . . . . and the . . . . .

Darius the king says: Oromasdes, when he had compelled these nations to serve him, spoke to me and said: "Now that I have given them to thee, let them be united to thee as if they were thy brothers!"

And I became king over them. And so long as I have been their king, by the help of Oromasdes, I have kept them all firmly in their places. And whatever I told them to do, that they did. And they desired whatever I myself desired.

O my successor on my royal throne! when in future times thou shalt speak thus: "Lo! the nations have risen in rebellion. whose ancestors were conquered by Darius the king!"

Then shalt thou instantly restrain them by force. In that day, each one of thy subjects who carries the long Persian spear, shall advance with it! In that day, each one of thy subjects shall draw his long Persian scymitar from its scabbard!

Darius the king says: All this that I have done, by the power of Oromasdes I did it. Oromasdes gave me help when I did these things. May Oromasdes protect me from everything that is evil, both my family and my country. This thing I have prayed to Oromasdes, and may Oromasdes grant it!

O man!<sup>1</sup> whatever thing Oromasdes has commanded, let it not be neglected by thee!<sup>2</sup>

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#### ANALYSIS OF THE TEXT.

I will now give each line with an interlinear Latin translation of it. It will then be seen clearly to what words of the text the explanatory notes apply.

1. Hlim rabu Ahurmasda, sha shamie u kiti ibnu:  
*Deorum summus Oromasdes qui celum et terram creavit*
2. sha nishi ibnu: sha tuki<sup>a</sup> ana nishi iddinu: sha ana  
*qui homines creavit qui fortunam hominibus dedit qui*  
*cujusque*
3. Dariaus sar sha sarin madut ibnu. Anaku  
*Darium regem regum multorum creavit. Ego sum*
4. Dariaus sar rabu, sar sarin, sar mati  
*Darius rex summus rex regum rex regionum*
5. sha kharkhar lishan gabbi, sar ebgar<sup>b</sup> rukta rabita  
*diversarum linguarum omnium rex terre longe(et) vastæ*
6. pal<sup>c</sup> Vastaspā Akhamanisia: Parsaya tur Parsaya.  
*filius Hytaspis Achemenii Persicus filius Persici*

<sup>a</sup> *tuki*. A great many conjectures have been offered respecting this unknown word. Some have translated "qui vitam hominibus dedit," but this differs too little in meaning from the preceding phrase "qui homines creavit." Others

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<sup>1</sup> The king here apparently speaks again to his successor.

<sup>2</sup> There is one more line, which has become illegible.

render it "who hath given *food* to men." And many other things might be suggested.

But if we consider *the sequence of ideas* we shall see that they are:—

1. Ormuzd is the greatest of the gods.
2. He created Heaven and Earth.
3. He created Men.
4. All their various fortunes are dependent on his will.
5. And he has willed that Darius should be king of the world.

Thus there is nothing superfluous in this solemn exordium, as the mention of "*food*" would assuredly be.

*Tuki* much resembles the Greek word *Τυχη*. I am in doubt whether the resemblance is accidental or not. There is some difficulty in supposing that this Greek word could be adopted into the Assyrian language; but, on the other hand, there had been intercourse between the two nations long before the age of Darius.

<sup>b</sup> *ebgar*. The second sign in this word denotes *gar* in the Achæmenian inscriptions. It differs in form from that employed in the Khorsabad and other inscriptions of the earlier age. *Ebgar*, like the Latin *terra*, has a wide extent of meaning; from the world itself, or *orbis terrarum*, down to a handful of earth or dust. The Hebrew word corresponding is *ephar* עֶפֶר which means (1) earth, dust, or clay; (2) terra, orbis terrarum, the World: as in Job xix. 25, and several other places (see Ges. 785).<sup>1</sup>

<sup>c</sup> *Pal* or *Pol* (filius), is often written *Aplu*.

7. Darius sar igabbi: as itzmi<sup>a</sup> sha

*Darius rex dicit in potentia*

8. Ahurmazda, anniti mati sha anaku asibat,<sup>b</sup> clat<sup>c</sup>

*Oromasdis he sunt regiones quibus ego imperavi prater*

9. matu Parsu. Anaku as-eli-sun sha aldaku<sup>d</sup> mandatta anassi<sup>e</sup>

*terram Persidem. Ego illis quod jussi tributum afferre*

10. inassun:<sup>f</sup> sha lapani-ya-attua iggabun-assun ana apus-su  
*afferebant quod à me ipso dictum fuit illis ad-faciendum-id*

11. ibussua, u dinat attua ikhaslua.<sup>g</sup>

*faciebant et leges meas observabant*

<sup>a</sup> *itzmi*, the oblique case of *itzm*, or *itzum*, which is the Hebrew עֵצָם *itzum*, robur (Ges. 788); therefore, *as itzmi* signifies "in the strength," or "by the help," of Oromasdes.

<sup>b</sup> *asibat*. 1st person singular from the verb *shebet*, to reign or govern. So

<sup>1</sup> I may remind the reader that the edition of Gesenius's Hebrew Lexicon referred to is the Latin edition, Leipsic, 1833.

in Hebrew שֵׁבֶט *shebt*, or *shept*, is a king's sceptre. Gesenius says, and it is manifest, that this is cognate with the Greek word σκηπτρον.

° *elat*, besides or beyond; from the preposition *eli*, beyond.

° *alldaku* seems related to the common verb *altakan*, I commanded or appointed.

° *anassi*, to bring; from נָשָׂא *nasa*, which Gesenius, p. 690, renders in Latin *attulit*, *apportavit*, and in German *bringen*.

° *inassun*, they brought; 3rd person plural preterite of the same verb.

° *ikhaslun*. This verb is unknown to me; I take it, as well as the translation, *observant*, from Rawlinson's transcription.

12. Madaya: Nuvaki: Partu: Arimu: Bakhtar: Sukdu: Khivarisma:  
Media Susia Parthia Aria Bactria Soydia Chorasmia

13. Zaranga: Arukhattia:<sup>a</sup> Satgusu: Kandari:<sup>b</sup>  
Zarangia Aruchotia Sattagydia Candaria

14. Indu: Nammirri Humurga: Nammirri<sup>c</sup> karbul suti-sun raphua:<sup>d</sup>  
India Namri dicti Amurgü

15. Babel: Ashur: Arabi:

<sup>a</sup> *Arukhattia* may mean "the Rocky Mountains." *Ar* (which would be *Aru* before a guttural) is the Hebrew אֶרֶץ a mountain (so in Greek *opos*). *Ar* occurs frequently in the inscriptions in the names of mountainous localities. Armenia (called in Scripture *Minni*) is probably *Ar-minni*, meaning the mountains of Minni.

*khattia* signifies *broken rocks* in the inscription of Bellino, from Heb. כָּתַת *fregit*, of which the primitive form is כָּת or *khat*. Hence *Aru-khatti* may be the rocky mountains."

<sup>b</sup> *Kandari* I would identify with the modern Candahar.

° The *Namri* are frequently mentioned. I suspect that the word originally merely meant "highlanders," and was therefore applied to various tribes, not necessarily of the same stock. Gesenius says that *amra* was an ancient obsolete term for a mountain, and thence he derives the name of the Amorites of Palestine. *Namar* in the inscriptions sometimes seems to signify a hill.

<sup>d</sup> In ancient times the different races of men had widely different modes of dress. But generally the same dress was worn by the whole nation; therefore foreigners often called them by a name descriptive of their dress, ignoring the true or native name of the country. Thus we find a tribe called by the Greeks Μελαγχλαῖναι, or *Black Cloaks*, and they are still called by the Turks the *karakalpaks*, which has the same meaning. Sir G. Wilkinson found among the ruins of Thebes a sculptured procession of foreigners bearing gifts, and among these the Rebo, an Asiatic people, were represented as bringing, among other things, a tribute of *glow's*; showing that they were a people inhabiting a cold country, and that the article was somewhat unusual, and was accounted curious (see Wilkinson's Thebes, p. 153). In our inscription the *Namri* are described as *karbul suti-sun raphua*, an obscure phrase. First I think that *raphua* must represent the Heb.

verb *rapha* נָפַךְ to sew (Ges. 945), which is obviously the same as the Greek verb *ραπτειν*, to sew; whence *ραφή*, a seam; *ραφίς*, a needle, &c. The sense then is, that the Namri *sewed something together*. And they did this *suti-sun*, "for their hands." Hence I conjecture that *karbul* must mean *skins*, or something of that sort. I do not find this word in Hebrew, but in Chaldee *kalpa* means *leather* (Buxtorf, p. 2049). In Turkish *kabuk* is a *covering*, also a crust or rind. But these terms are not sufficiently near to the word in the text, which must therefore be left for future enquiry.

16. Mitsur: Hurasda: Katpadukka: Saparda: Yavanu  
*Egyptus Armenia Cappadocia Saparda Iones*

17. gimirri,<sup>a</sup> sha akhi<sup>b</sup> ulluya sha marrata bit iskuduru:  
*omnes qui in litore citeriore maris domum incolunt<sup>c</sup>*

18. Yavanu shanuttu, sha maginat<sup>d</sup> as reshdu-sun nasu: Buda:  
*Iones alii qui galeas in capite suo portant Buda*

19. Kusu: Issidu: Karsa.  
*Kusu Issidu Karsa*

<sup>a</sup> *gimirri*, Hebrew גִּמִּיר *gimír*, whole, entire, complete.

<sup>b</sup> *akhi*, juxtā (fluvium vel mare); ripa fluminis; litus maris. It is frequent in the inscriptions.

<sup>c</sup> *iskuduru*, hitherto taken for the name of some nation, appears to me to be a verb in the 3rd person plural, meaning *they inhabit*. קִדְרָר *kulur* is to inhabit; also the inner part of a house, &c. קִדְרֵי תִמְנָן *kuluri teman*, the habitations of the South, Job ix. 9 (see Ges. 321). This verb in the *sha*, or causative conjugation, would be *skudur*, to make or build a habitation.

<sup>d</sup> *maginat*, helmets. This is a very interesting passage. It is the plural of the Hebrew word *maginna* מַגִּנָּה any kind of defensive armour (see Ges. 544). This comes from מָגָן *magan*, armour; whence אִישׁ מָגָן *aish magan*, vir armatus. And this is from the root גָּן *gan*, redupl. גָּנָן *ganan*, to cover and protect. The strong cap or helmet which the Greeks used for a protection for the head, was called by them *kureh*. This has been erroneously derived from *κυων*, and consequently affirmed to have been made of dog skin, although Homer says, *παρχαλκος κυρη*. But there is very little doubt that *κυρη* was an Eastern word, a mere variation of the Hebrew גָּן *gan*, or *gun*, to protect. So the English word *hat* meant originally a covering or protection. This will be evident, if we consider the German *hut*, which has both meanings. A curious illustration of this is seen in the German word *finger hut* (a thimble), literally a *finger-hat*, a cap or protection for the finger.



20. Darius sar igabbi: Ahurmasda ki<sup>a</sup> imuru<sup>b</sup> mati  
*Darius rex dicit Oromasdes quando subjugavit regiones*  
*amiti nikra-ma<sup>c</sup>*  
*has dicit mihi*
21. ana sibbi akhati<sup>d</sup> summu<sup>e</sup>ku, arki anaku iddannu assiniti.  
*in loco fratrum tene firmiter postquam ego dedi (tibi) eas.*
22. Va anaku as-eli-sin ana sarut eptivas.<sup>f</sup> Anni<sup>g</sup> anaku sar,  
*et ego super eas regnavi. Quamdiu ego rex fui*  
*as itzmi*  
*in potentia*
23. Ahurmasda anaku as ashri-sin valtisi<sup>h</sup>b sinati. Va sha  
*Oromasdis ego in locis suis firmiter tenui eas Et quod*
24. anaku agabu, assinat ibbusua: tsibbu<sup>i</sup> sha anaku tsibaka.<sup>j</sup>  
*ego dixi ea fecerunt: voluerunt quod ego volui.*

<sup>a</sup> *ki*, when; so in line 25.

<sup>b</sup> *imuru*. 3rd person preterite, from the verb *amar*, עָמַר subject, servum fecit (Ges. 779). The original meaning of this Hebrew verb was *to bind*.

<sup>c</sup> *nikra-ma*, said to me. *Nikra* is a kind of *niphal* form of Hebrew *kara*, קָרָא to call, or speak aloud; which verb is usually employed when gods speak to men. *Nikra-ma*, he said to me; like *iddina-ma*, he gave to me; *surka-ma*, grant to me! &c.

<sup>d</sup> Plural form, from Hebrew אָח *akh*, a brother.

<sup>e</sup> *summu<sup>e</sup>ku*, be joined! be united! from Hebrew *semek* שָׁמַךְ coheresit, conjunctus fuit (Ges. 717). Adjective, *semuk* סָמֹךְ *firmus*. And parties allied by treaty, are called, סָמֹךְ *semuki* in Hebrew.

<sup>f</sup> *eptivas*; a doubtful word. *Sarut ebus*, he reigned (literally *regnum fecit*), is a common phrase. This, with the verb in another conjugation, might become *sarut eptivas*.

<sup>g</sup> *Anni* (adverb), quamdiu. This is the Hebrew אָן *an*, otherwise אָנָה *anah*, quamdiu, so long as, ever since (see Ges. 78).

<sup>h</sup> *valtisi<sup>b</sup>* is one of the conjugations of the verb *sib*, to place, otherwise *asib*. Likewise *sib* and *asib* are substantives, meaning *a place*. In Hebrew, the verb is יָשַׁב *collocare*, in loco suo ponere, &c.; whence שִׁבְתָּ *domicilium*.

<sup>i</sup> *tsibbu*, they wished. From Chaldee *tsiba* צָבָא to wish; whence substantive, *tsibu* צָבוּ a wish (Ges. 852). In another inscription, Darius says of these same nations; *tsibbu sha anaku bilemi ashkunussun*: THEY WISHED that I should enact laws for them."

<sup>j</sup> *tsibaka*, I wished. This grammatical form seems peculiar to the Assyrian. Thus from *kabitta* or *kapta*, strong, we have *kaptaka*, "I am strong;" and there are many other examples of this form.

25. Va ki<sup>a</sup> tagabbu umma: "mati annita ikishua<sup>b</sup>  
*Et cum dixeris ita "regiones hæ pugnant (et)*  
*ikitashua<sup>c</sup>*  
*bellum gerunt (mecum)*

26. sha Darius sar zir ( . . . . ) sun amuru:<sup>d</sup> sha guza attua  
*quas Darius rex stirpem patrum eorum subjugavit* throni mei

27. naka,<sup>e</sup> as sibbi tamasik<sup>f</sup> sunuta.  
*rex illicò firmâ manu*  
*prehendes illas*

<sup>a</sup> ki, quando; as in line 20.

<sup>b</sup> ikishua, "they have struck a blow;" 3rd person plural, preterite of *nakash* נָקַשׁ (Ges. 688). The initial N of verbs is usually dropped: as from *nassik*, to kiss, comes *issiku*, they kissed. From *netan*, to give, *attan*, I gave, &c. The same change is very frequent in Hebrew. But the reading *ikishua* is not very certain. In Westergaard's copy the first sign is  $\text{𐎠𐎢𐎡𐎢}$ . This probably should be altered to  $\text{𐎠𐎢𐎡𐎢𐎠}$  or *ik*.

<sup>c</sup> *ikitashua*, "they have fought a battle;" 3rd person plural preterite of *katash* כָּתַשׁ to fight (see Gesenius and Schaaf, p. 287, who renders it *contentit*, *certavit*, *bellum gessit*).

<sup>d</sup> *amuru*, subjugavit; from Hebrew עָמַר *servum facere*, subjugare. This verb has already occurred in line 20.

<sup>e</sup> *naka*, is an old Persian word for a king; perhaps related to the Greek *ναξ*, *νακτος*; as the old word *ner*, a man, is to *ανηρ*; *nam* in Persian (*nomen* in Latin) to *ονομα*, &c.

<sup>f</sup> *tamasik*, thou shalt seize, coerce, or restrain; 2nd person future, from Heb. *masik* מָסַק cepit, prehendit (Ges. 627).

28. As tamisu yim<sup>a</sup> ildakka<sup>b</sup> sha amilu<sup>c</sup> Parsaya  
*in die illo unusquisque gentis tuæ qui gestat Persicam*  
*ashmar-su<sup>d</sup> ruku yallik.<sup>e</sup> As tamisu*  
*hastam suam longam prodibit. In die illo*

29. yim ildakka shanshu<sup>f</sup> Parsaya ruku valtu bit-su<sup>g</sup>  
*unusquisque gentis tuæ ensem Persicum longum e vaginâ suâ*  
*shalut<sup>h</sup> inasu's.<sup>i</sup>*  
*extractum portabit*

<sup>a</sup> *yim* or *gim*, every one. The same as the Hebrew יָמִין (see Ges. 216), e.g. *yim kol*, every one; *yim shanim*, each of the two.

<sup>b</sup> *ildak ka*, thy people; literally "thy children." For *ildak-ka*, by accentuating the final syllable. From *ild* יָלַד a child, also a young man; here it probably means a young man of military age. All the youth of Persia are summoned to the defence of the empire.

<sup>c</sup> *amilu*, Hebrew עָמַל *amil*, to carry something that is heavy or laborious, to exercise it strenuously, &c. The sign preceding the word *amilu* is, I think, a mistake for *sha* (who).

<sup>d</sup> *ashmar*, a spear. This is a most important word, and one which throws the greatest light on the whole sense of this inscription. Fortunately we have decisive proof that such is the meaning. For in the Museum of the Louvre, at Paris, there is a sculptured hunting scene, representing king Ashur-bani-pal seizing a lion by the ear and piercing him with his spear; and the inscription says "as ASHMAR eda suti-ya, assilik zukhar su:" with my SPEAR in my hand I destroyed his life.

As this curious inscription is a short one, I have added the whole of it as an Appendix to the present paper. It is important to observe that the cuneiform sign prefixed to *Parsaya* does not here mean "a man." It is merely the customary gentile sign, indicating that *Parsaya* is a proper name of a nation. If a Persian horse were spoken of, the same sign would be prefixed to *Parsaya*.

<sup>e</sup> *Yallik*, future of Hebrew הָלַךְ *halek*, to advance.

<sup>f</sup> *shansh*, a scymitar. A very ancient and widely diffused word. The old Egyptians said *shopsh* (see the hieroglyphics). It was the same in Coptic. Other ancient nations seem to have pronounced it *shafsh*, *shamsh*, *shansh*. Afterwards it became *shafshir* שִׁפְשִׁיר in Chaldee and Syriac, but *shamshir* שְׁמוֹשִׁיר in Persian. The additional syllable *shir*, is doubtless the Assyrian *shir*, *lougns* vel *magnus*. So in Gaelic, the claymore is derived from *clay* (a sword, *glaine* in French), and *more*, great. The Greeks mentioned it as a kind of oriental sword, and call it by its native name, *σαμψυρα*,—see Schaaf, p. 393, respecting these words.

This is the word which appears to me to occur in the text. It will be observed that where the Persian *spear* is spoken of, the adjective *Parsaya* is preceded by the *gentile* sign; but here, where the *sword* is spoken of, it is preceded by two such signs. The explanation of this is, that the first of these signs does not belong to the adjective *Parsaya* at all, but is the final syllable of the preceding word. Its value is *ansh*. When it stands alone, it signifies "a man;" in Heb. *ansh* אִישׁ (Gen. 81). Therefore, the word for a *sword* is composed of two signs, *shu* and *ansh*; together *shansh*.

<sup>g</sup> *bit-su*, its dwelling-place; its house. But the dwelling-place of a sword is its scabbard.

<sup>h</sup> *shalut*, drawn out. Participle of Hebrew שָׁלַח *shala*, to draw out. The verbs שָׁלַח and נִשְׁלַח *nashal* (whose future is *ishal* יִשַׁל), are nearly related to the first-mentioned one. Gesenius renders them all by the Latin *extrahit*.

<sup>i</sup> *inasi's* for *inasu-su* (an usual form of contraction), *portabit eum*; from נָשָׂא *portare*, a verb in very common use. But the reading is very uncertain, the word being partly destroyed on the stone. Perhaps it should be read *inasi's*, "*extrahet eum*," from מָשָׁה *masah*, *extrahit* (Gen. 693).

30. Darius sar igabbi: haga gabbi sha atasu,<sup>a</sup> as itzmi sha  
*Darius rex dicit hoc omne quod feci in potentia*

31. Ahurmasda etibus. Ahurmasda itsi idannu  
*Oromasdis feci Oromasdes robur dedit*

32. adi-eli-sha<sup>b</sup> haga ebus. Anaku Ahurmasda litzur anni  
*quando hoc feci Me Oromasdes protegat*
33. lapani mimma<sup>c</sup> bishi,<sup>d</sup> u ana biti-ya, u ana mati-ya.  
*à quocunque malo et domum meam et patriam meam*  
 Haga anaku  
*Hoc ego*
34. Ana Ahurmasda etirik:<sup>e</sup> Ahurmasda liddinnu!  
*Oromasdem precor Oromasdes concedat*
35. Aush! sha Ahurmasda wetahama, as-eli-ka la imarru's!  
*O Homo quod Oromasdes jubet à te ne negligatur*

<sup>a</sup> *atasu*, I have made, is the T conjugation of *asak* 𐎠𐎵𐎶 to make.

<sup>b</sup> *adi-eli-sha*, means "when." See the Behistun inscription, line 109:—  
 . . . . itti-ya iturua adi-eli-sha anaku ana Gumati . . . . "Only these men  
 were with me WHEN I killed Gomates." I may here remark that this verb, *iturua*,  
 has not yet been explained. It signifies *they remained* (with me): from 𐎠𐎵  
*itur*, to remain. Gesenius, p. 456, renders it *remansit*: relictus est.

<sup>c</sup> *mimma*, anything. This word is written in many various ways: *e.g.*,  
*manma*, &c.

<sup>d</sup> *bish*, evil; a very common word in Syriac. Is it not possible that the Latin  
*vitium* may descend from a common root with this Syriac word?

<sup>e</sup> *etirik*. This reading is uncertain. It may be *etirish*. The Cuneiform signs  
 𐎠𐎵𐎶 *ish*, and 𐎠𐎵𐎶𐎠𐎶 *ka*, are frequently confused together in this and the  
 other Achæmenian inscriptions. There is a slight difference between them, the  
 ends of the first two wedges being prolonged in *ka*, so as to be seen between the  
 last two wedges. But when from lapse of time or careless writing this becomes  
 obliterated, the signs coincide and the true reading must be determined from the  
 context.

## APPENDIX.

### INSCRIPTION OF ASHUR-BANI-PAL,

*Preserved at Paris.*

IN the Museum of the Louvre there is a tablet, representing  
 King Ashur-bani-pal seizing a Lion by the ear, and killing him with  
 a spear. It is accompanied by the following inscription:—

"Anaku Ashur-bani-pal sar kishat, sar Ashur, as sutakhiti-ya  
 as niri-ya urmakh itzu sha gabir su, as 𐎠𐎶𐎠𐎶 su ashbit, as  
 kuti Ashur u Ishtar billat takhazi, as ashmar eda suti-ya assilik  
 zukhar-su."

I, Ashur-bani-pal, king of the nations, king of Assyria, in my great courage fighting on foot with a Lion, terrible from his size, seized him by the ear, and in the name of Ashur and Ishtar, goddess of war, with my spear in my hand, I terminated his life.

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From this short inscription we learn the meaning of several words, and obtain a confirmation of others previously known. Thus, *urmakh* signifies a *Lion* (though probably that is not the correct pronunciation of the word).

𐎶—*pi*, the face (Hebrew פִּי of the same meaning). When it has two cross lines added, thus—

𐎶—|| signifies an *Ear*: the two lines evidently implying the two ears.

*Ashmar* is certainly a *spear*. It has the sign for *wood* prefixed to it (as in the Nakshi Rustam inscription).

The translation of *sutakhuti* "courage" is only conjectural.

*Itzu* is the Hebrew עֲצָה *itzah*, strong (Ges. 787). It is used frequently in the inscriptions for "terrible," or "very powerful," as an epithet of weapons; and it occurs continually in the Achaemenian inscriptions in the phrase *itzi ulamnu*, he gave me strength. A nearly related word is עֲצוּם *itzum*, fortis, robustus, potens. This epithet is actually applied to a Lion in Psalm x, 10.

*gabir* is used as an epithet of all objects that are exceedingly great. I think it is either the Hebrew גָּבִיר *gabir*, magnus: or כָּבֵד *kabir*, of the same meaning.

*eda* is, I think, the Hebrew preposition אֶת which signifies *with*, *in*, &c. And is also nearly related to the very common Assyrian preposition *itti*, "with."

*assilik* may mean "I terminated;" from a common Chaldee word, *silik*, terminus (see Buxtorf).

*Zukhar* is *life*. The word occurs in the British Museum Volume, pl. 42, line 17, where a battle is described, and the chiefs of the enemy, like frightened birds, *zukhar-sun itsiku*, escaped for their lives.

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As I have referred to this inscription in the first part of this paper as authority for the meaning of *ashmar*, a spear, which is a most important word for the interpretation of the Nakshi Rustam inscription, I have here added it in full. The Cuneiform text is given in the new volume published by the British Museum, pl. 7, No. IX, b.; but I do not understand from this, whether a duplicate

exists in the British Museum, or whether it has been copied at Paris.

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### ADDITIONAL NOTES.

One of the most curious things in this inscription is the allusion to the peculiar dresses of the Ionians and the Namri. Similar short notices occur elsewhere. Thus, in the annals of Ashurakhbal (col. 2. line 75), a certain nation is spoken of, "*sha kima shalat shabiruni*," who wear long flowing robes like women. This word is derived from the *shabla*, Hebrew שבל and the same in Arabic, which Gesenius (p. 978) renders *syrra*: [*Συρρα* is a robe with a long train: from *σyrw*, traho]. This nation may have had some affinity with the old Ionians, whose original seats were undoubtedly in Asia. For, when Homer describes the dress of the ancient Athenians, he paints it in a single word: *ἰωνας ἐλκεχιτωνας*. This epithet conveys the idea of a very singular costume, for men: the more so, that the dress of the Trojan women is described by a very similar epithet: *Λιδομοι Τρωας καὶ Τρωαδας ἐλκεσιπεπλους*.

The translation of line 20 is unsatisfactory. The final sign  $\Xi\text{Y}$  is probably an error for  $\Xi\text{Y}$  which has one stroke less. If we make this alteration we obtain the word *nikrat*, "foreigners:" from Hebrew נכר *alienus*, peregrinus. This word *nikrat* is frequent in the Behistun inscription. The phrase will then stand thus: *Ahurmasda ki imuru mati anniti nikrat, ana sibbi akhati isummuku arki anaku iddammu assiniti*. "When Oromasdes had subdued these foreign nations, he joined them [to me] by treaties of friendship, after he had given them to me."

*Akhati* is the usual word for treaties of alliance: it comes from *akh*, a brother: because allied nations become as it were brothers to each other.

*Ana sibbi* occurs frequently instead of the simple preposition *ana*. *Isummukh*, he joined together, or made a close alliance. The initial vowel of this word is absorbed by the final *i* of the preceding word *akhuti*.

*Anaku iddammu*, mihi dedit. *Anaku* is indeclinable. It generally means *Ego*, but in line 32 it stands for *Me*: (*anaku litzur*, me protegat). And here it apparently stands for *Mihi*.

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